/188 cont./

585 539

81. nakatjinnai Somba, napammattikang iloro' Bate-salapang.

which even the Prince himself will covet and for which the mouths of the members of the Royal Council will water.

82. Bunting nilekkakko paleng tunipalele bellakang;

Now you will really go away, bride (1), you will change houses;

[591 795]

1. Here the one who speaks turns to the bride. It is a custom that after the Moslem marriage ceremony the couple goes to the house of the bridegroom's parents, at least for a few days.

83. niĕrang ri bori'maraĕng, pa' rasangang nampa nuondjo'; bori nampa nula'bakki.

you will be brought to another land, the land which you will enter for the first time; the land toward which you are traveling.

84. Nukamma todong djonga,

You resemble a deer that anxiously peers over the hedge,

85. mattoa' ri sampa' *mangagajangan tunumalo.*

which shyly looks at the passersby.

86. Nakana kelonna Daĕng bunting bura'nea: Nampa' ʾlampa riballakku, nakudjoli pakkibukku, nakugulung tapperekku kupattantuna, kalengku lammantang puli.

The song of the bridegroom goes: Now I am leaving my house, now /189/ I am locking my door and rolling up my mat, because I am convinced that I shall not return.

South Celebes: Kuurman said that the league of three (Bone, Soppeng, Wadjo) was the most powerful unit here. It is headed by Bone. In the past, Goa was next to Bone, or at times vice versa. Now the Bone ruler is the kepala daerah, and Goa furnishes only the second man. (There must be an interesting psychological relationship here.) C 634

[Makassar] Abdul Rahim is not a Christian. He is a Mohammedan. But he told me that he was not too devout, as he sees good in all sects. He reads the Bible, for example. He is evidently one of the people in Makassar who belongs to a kind of "ethical culture society" which studies and discusses all religions, taking good points from each. I have heard about this in various quarters and wonder if they are mostly natives, mostly Christians, or what. M 115 795

Second trip to Balombaru, Tuesday, August 16th, 1949: When we left there last Friday, I asked when we should go again; maybe Saturday or Sunday? He [Abdul Rahim, the author's assistant--Analyst] said "No, Monday." Maybe this was so he could find an assistant, but I wonder if it may not have been to give the people a chance to talk the project over. I doubt the latter. Anyway, we went there and tried to see the Karaëng, but he was not in yet. Incidentally, I had to see the people today, as tomorrow is Independence Day and everything will be closed. There were lots of people in the Karaëng's office and a distribution of clothing was going on. But there were also many people coming in to see about something, possibly taxation. They all had a paper, which may have been a form or a type of bill. There was much talk regarding money, and I thought this was like the government in general. As a rule there is always some charge. I left from the Karaëng's place saying that I would return later and went to the Kepala kampong [head of the native village]. He lives in a pretty good house such as all notables seem to own. It is built in native style. He is a fine lad, young, good looking, pleasant, and gay. He is also well dressed. In the house there were also several others. I sat to the right of the Kepala kampong at the table. Rahim sat in front of him. The lad who is to be my assistant sat to the left of the Kepala kampong, and then there were about three other individuals sandwiched in. Everyone was ready to talk and the whole atmosphere was informal and impressively pleasant. Around the room sat young lads, girls and women. One older boy spoke up once or twice and received no rebuke. Everything was serene and there was no squabbling. Children behaved very well. The Kepala kampong has, I think, four or five children. M 124 M 124 576 855

said something about not liking to go with a padjoge, but I am still not clear as to whether they act as prostitutes. The people here use the word ronggeng, and maybe they are the prostitutes. The tjalabai and other homosexuals (some are men proper) cook, sew, and so forth, like women. There is a chief among them (several?) called pua matoa, and evidently a big one who is chief of the bissu who is in charge of the Bone aradjang. I was told that when the Arumpone has a feast and the aradjang is involved, the bissu come from all over and dance. They are fine dancers. Then it seemed that the Kepala kampong knew all about the initiation of the wandu and about their shamanism. He held his fists up and shook them saying that they did this. This proves shamanism. I wish I could see it. The Kepala kampong knew about the "bed of state" to which the rewata descended and then entered the body of the neophyte. He knew also about the singing and dancing and about the faked death for possibly several days on the part of the neophyte. Evidently it still goes on today. He knew the term for the bed, lamin rewata. They knew nothing about Hinduists or other Indian influences. They didn't even know that their script was from India.

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They say they are not fanatic but conservative. Later Denzo said that many of them were fanatic, but agreed that there were not so many as there were in Atjeh, for example.

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Regarding sects, he said that there are many tarikat[mystic brotherhoods]. However, there are few, if any, real debates. He said that here in the kampong the only sect is Mohammedan, but that in Tumurun for example there are many tarikat. The people here know practically nothing about other religions, for example Christianity, Confucianism, etc.

795 829

I did not get very much good material on the death cult. Evidently there has been little change. They said they wash, wind the corpse, and pray, finally burying the body in a side niche grave in the evening of the same day. They said that the size of the stones depends on the wealth and status of the family. I must see the old cemetery here in the kampong. They said that women have two stones, and men only one! There seems to be no ancestral cult as such. I asked about the Lebaran, and they said one might visit the graves at other times as well. Also, they said that people go to the graves of great people with requests, as in Makassar.

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As for entertainment, leisure, and art, the general impression is that the only change that has taken place has been the movie. This change has been dramatic. It is said that if the movies were free, people would go all the time and that the padjoge and other amusements would get no business. They

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Western Toradja OG12
Makassar OG6 •
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## [The Basin of the Poso]

/40 cont./ Mandarese returned to their land, they gave a multicolored flag to the To Kadomboekoe and said the following: "You are now Mohammedans, and if your descendants eat the meat of pigs we shall fine them 40 young female slaves." The grandfather of Papa i Melempo, who was Chief of the tribe when the Government came, was the last Mohammedan. Tampabanda (as he was called) lies buried near the former village of Aboki, and in his grave was also placed the only Koran in the country. The To Kadomboekoe claim that they returned to Heathenism because there was no one who could teach them to recite from the Koran.

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On their way back, the Mandarese must have traveled across the area called Ampibabo (on the west side of Tomino Bay), which until a few years ago recognized the sovereignty of Mandar (Tjenrana). A few of the To Kadomboekoe followed the Mandarese there and had descendants in Ampibabo, so that even now there is kinship between the two regions. When the above-mentioned flag had become unusable in 1895 because of age, it was taken to Ampibabo, and through the intercession of the Chief of this place a new one was obtained from Mandar. The To Kadomboekoe, however, did not recognize in any respect whatever the supremacy of Mandar.

/41/

### 32. The history of the To Pajapi.

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[131]

Now it still remains for us to speak about the inhabitants of the district that lies to the west of the Poso River. Part of this land was formerly inhabited by a Toradja tribe, the To Pajapi, which has now as good as disappeared from Central Celebes, except for a small remnant. The history of this tribe is a sad one.

The To Pajapi (pajapi is the name of a tree) are a Toradja tribe about which the Bare'e speakers can not tell much. This is probably to be explained by the fact that they belonged to the West Toradja group, as the linguistic investigation determined.